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introduction the author describes the fate of the apocalyptic literature of the Jews after the destruction of Jerusalem, maintaining that it would undoubtedly have wholly perished, if it had not already gained some footing in the early Christian churches. From the eastern churches this literature was subsequently banished by the speculative spirit of Greek philosophy, but in the Latin, Syriac, Armenian, and Coptic churches it lived longer. This, the author thinks, is the reason why the "Prophet Esra," more familiarly known as "IV Esra," has come down to us in a Latin, Syriac, Arabian, and Armenian translation, while both the Greek version and the Hebrew original have perished. In the introduction to his translation Gunkel also gives us the key by means of which the apocalyptic signs and visions in the book may be interpreted. As is the case with other apocalypses, this key is found in contemporaneous Jewish history. On the merits of the translation the reviewer does not presume to express an opinion, further than to say that the German of it is clear enough, if only the symbolic language were at all times intelligible; but such cloudiness seems to be a necessary part of a Jewish apocalypse. The subject-matter of the book naturally falls into seven chapters of unequal length, and the translator has placed his readers under obligation by setting off the main thoughts of the book under appropriate headings, thus making the reading easier than it otherwise would be. He has also added thirty pages of critical and explanatory notes, a great many of which are of considerable value.—ALBERT J. RAMAKER.

Commentary on St. Paul's Epistle to the Ephesians. By Rev. Herbert G. Miller, M.A. (London: Skeffington & Son, 1899; pp. 352; 12s.) We are compelled to say that, of all the commentaries on this wonderful epistle with which we are acquainted, this is about the worst. It is unfortunate that it professes to be, not only critical, but minutely critical; whereas it is marked by inaccurate scholarship, and by an artificial, petty, and fanciful exegesis which entitles it to a rank among curiosities. The style is diffuse and sometimes clumsy, and there is a good deal of the homiletical element intermixed with the exegetical. It would be easy to substantiate these statements with numerous illustrations, but we forbear. There is no topical index, no table of Scripture passages, and no catalogue of sources and authors.—MARVIN R. VINCENT.

Kirchliche Fälschungen. IV: "Jesus, Sohn Davids, König der Juden, Hoherpriester und Gott; Gesalbter (Maschiasch, Christos); später